The PREVENTION CONNECTION
NEWSLETTER

Links to Poverty

Submitted by Maxine Sharette, IHS Program Officer

We know people use mood-altering chemicals, including caffeine, tobacco, alcohol and drugs, to influence feelings. After all, chemicals—particularly alcohol and many illegal drugs—will relieve pain, although the relief is usually short-lived and the downside is depression. For people living in physical or emotional pain—which includes the hopelessness rising from generations of poverty—the *use* of mood altering substances can quickly lead to abuse and addiction. Tribal substance abuse treatment programs on Montana's Reservations have provided insight into the problems faced by many Native Americans living on reservations in Montana. What we are seeing on reservations is the result of generations of grief, loss and hopelessness.

The Myth About Native Americans and Addiction

Alcoholism and drug addiction are not about race, they are about pain. For years, there has been a widespread myth that American Indians become addicted at a much higher rate than most other races. In contrast, the research has shown that when adjustments are made for income and education, **there is no significant difference among the races relative to alcohol and drug addiction.** A very recent study conducted in Montana (see page 22) finds that alcohol and drug addiction is far greater among Native Americans *living in poverty* than among those who have incomes above the federal poverty guidelines. The myth was created because many people are living in tremendous poverty in small communities on reservations, with few opportunities and little hope for change in the future. Problems with addiction, in that context, become highly *visible.* In point of fact, the same problems can be seen in low-income neighborhoods in *any* metropolitan area.

Methamphetamine's Devastating Effects on Montana Indian Reservations

Methamphetamine abuse is probably the most destructive and difficult to treat addiction Montana treatment professionals have ever encountered. While most communities are experiencing a rise in problems associated with meth abuse, our Native American Reservations have been particularly hard hit. For one thing, this drug is easily accessible—it can be made in kitchens from products that are widely available locally. Its accessibility differentiates meth from many other drugs, because traditionally, Montana's sparse population has not provided a large enough market to attract dealers of heroin and other high-cost drugs. Since a great deal of profit can be realized by producing methamphetamine, selling meth provides easy money to people with little or no hope of employment. Hence, between the combination of easy accessibility, extreme potential for addiction, and the prospect of even easier money, this drug is having a particularly devastating impact on our Montana Reservations.

Continued on Page 3

An Introduction to Indian Country

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The Jan and Vicki Column

In 1999, as new staff, we identified a need to better understand and support youth prevention in Indian Country. We are extremely grateful for the new relationships and bridges built as we spent the past year gathering articles for this issue of the *Prevention Connection*. We clearly recognize that we have just begun a long overdue conversation with members of the Indian community and have many more connections to make and a lot more to learn.

This issue would not have been possible without a few key individuals who provided advise, created opportunities, gave us perspectives, encouragement and guidance – Mr. Bill Snell, In-Care Network Executive Director; Mr. Jim Baker, Chair of Native American Advisory Council in DPHHS; Mr. Bruce Meyer, Coordinator of Indian Affairs in the Governor's Office; Ms. Denise Juneau, former Indian Education Specialist at OPI; Ms. Maxine Sharette, Indian Health Service Program Officer in DPHHS and Ms. Phyllis MacMillan, Native American Needs Assessment Project Coordinator.

We know that this is just a beginning. If we have left something out, or you have information to share, please let us know. We are committed to including a voice from Indian Country in all our issues of this publication.

Sincerely,
Jan Lombardi and Vicki Turner
Co-Coordinators
Prevention Resource Center

Notes from the Edge:
Prevention in Indian Country

by Stephanie M. Iron Shooter, PRC VISTA, Billings Yellowstone City-County Health

Prevention in Indian Country is a concept that has been looked at for some time by mainstream society as well as from within the culture, but many ideas need to be considered before developing any type of program on the reservation. One must remember that Indians have learned to distrust mainstream society for obvious reasons. Accepting assistance from an outside source is a challenge and adaptation is not an option, as this would be a betrayal to one's culture. Even when people on the reservation believe there is a problem, if the thought of asking for help is possibly the only option, the question best not be asked.

To begin from the beginning is the only feasible option we have at this time. To develop interpersonal relationships with people on the reservation must come first. Not only to recognize differences, but to accept them. To start all over means work, so we must be prepared to research in a different direction. A lot of questions must be asked—what motivates the helping profession, what is being offered, and what goals are being sought out. If the interest simply lies with a culture being integrated into mainstream society, this will not work. We have been resisting for years and the defeat concept needs to be looked at and respected.

The people on the reservation must be recognized as having their own definitions and perceptions on what it is to be a successful element in this world. We, as helping professionals, must heed the definitions and perceptions and go forward from there. Basic human nature is a simple concept, however, it is difficult to adjust our own ideals and to see things from a different view. The issues and options regarding prevention are beyond the scope of this article, however, please do not forget that it took many years to break Indian culture down, and it will take just as long to revitalize it.

Links to Poverty

Continued from cover

In talking to leaders on the reservations, I discovered they were all experiencing some commonality in terms of drug problems. The next few sentences are words that were used by some leaders. They don't wish to be quoted or named, but they did give me permission to use their words.

"Methamphetamine use has gone so high that the Feds are working on getting involved in counties. In the past, marijuana was the drug of choice, but it took some time to cultivate. With the new drugs, anyone can make them in the home. With unemployment so high, the loss of a job or a bad relationship can make people look for ways to deal with stress. Drugs are turned to for stress and to make the pain go away. Drugs are lot stronger than they use to be - more potent. Reservations are looking at ways to prevent the younger generation from using it. Nothing is really working. Parents need to learn to be models for their children."

"Children get peer pressure to start conforming. To help people, there is a need to start with putting the family structure intact. Parents need to be there for their children—they need to talk to them—do activities, and pay attention to them or they will be lost, too. This has already been proven."

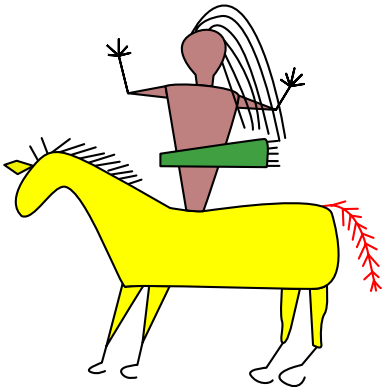
"How do we get it out? Can't wait 'til we have a problem. There are high numbers on welfare. Education is needed. Time with children is worthwhile. Peer pressure [is a problem]. There are no tools or support systems to help children walk away. In the 5th or 6th grade they start taking drugs because the parents are not there for them. They need to find ways to be there. Children are primed for these things to happen . . . the reservation is primed for exploitation. There s nothing there—no job security."

"In 1999-2000 one reservation issued a lot of anti-depression drugs. There have been a lot of suicide attempts. We can't wait for these things to happen then start popping (pills)."

Conclusion

Those on the reservations are improving behavioral health by getting back to traditional spiritual beliefs, speaking their own languages and by bringing families together through a realistic approach, awareness, education and programs for their people. When I talked to leaders on the reservations, they agreed that drug and alcohol are major problems. Hopefully, by reaching out and educating the next generation, improvements can be made and we can make sure help is available for all the Reservations.

— Maxine Sharette is the Indian Health Services Program Officer for the Financial, Operations and Support Services Bureau. She has worked for the Department since August 17, 1987. She would like to offer special thanks to Phyllis MacMillan for her assistance with this article.



Tips from the Field:

Suggestions for Non-Indian Public Health and Human Service Workers

Submitted by Maxine Sharette

Below are suggestions that might be helpful to those new to working with Reservations. Though these suggestions were offered by various state agencies, being a Native American myself, I do agree with them.

1. **Keep in mind that you are the *foreigner* in Indian Country. It is up to you to adapt and learn about Indian ways.**
2. **Be respectful at all times.**
3. **Explain your role and services; do not assume that tribes are familiar with all services.**
4. **Ask for feedback.**
5. **Respect traditional beliefs and practices.**
6. **Do not pry into spiritual matters.**
7. **Before visiting a reservation, ask permission from the tribal leader.**
8. **Acknowledge the importance of the family's cultural background. To treat individuals in a colorblind fashion is to deny a large part of their identity.**
9. **Don't make cultural assumptions. Don't assume that because you witnessed a behavior that it is a culture-bound behavior that applies in all cases.**
10. **Avoid being judgmental.**
11. **Respect uniqueness and accept families and individuals for themselves.**
12. **Use the *family's* definition of family. Some cultures consider extended family or close friends part of their family. Be considerate and respectful of this definition of family.**
13. **Respect family authority. Authority and title may be an important cross-cultural issue. *Never* presume to call adults, particularly those who are older, by their first names.**
14. **Be accountable for your mistakes. When a mistake happens, offer an apology and an honest explanation.**

Tribal Sovereignty

Reading recommended by Bruce Meyers, State Coordinator of Indian Affairs

Links

http://www.nativeamericanartshow.com/Links.shtml
Cool Art Links

http://www.gannett.com/go/difference/greatfalls/pages/part1/life.html
Pulitzer Prize winning collection of stories about Alcohol in Montana

http://www.hanksville.org/NAresources/
Index of Native American Resources on the Internet

http://www.ihs.gov/publicinfo/publications/mcgruff/adventures/mcgruff1.asp
McGruff® & Scruff® Kids Comics About Health and Safety

http://www.drugabuse.gov/Published_Articles/NativeAmFlyer.html
NIDA - Walking a Good Path

http://usatoday.com/news/nation/2001/09/11/children-stress.htm
How to Talk to Children about Disaster

Information on issues relating to Indian education:

www.nativechild.com/articl.html

http://nmnhwww.si.edu/anthro/outreach/indbibl/bibliogr.html

www.nativeweb.org/resources/education/

www.ael.org/eric/indians.htm

www.indianz.com

www.oyate.org/main.html

www.abanet.org/journal/03isov.html

http://staff.Washington.edu/~pshafer/rep~1.htm

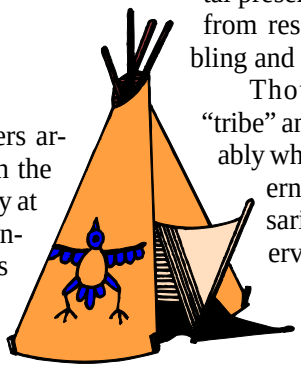
www.niea.org

www.narf.org

www.skc.edu/ipednet/index.html

www.night.net/thanksgiving/lesson-plan.html

A Brief History



When European explorers arrived in North America late in the 15th Century, there were already at least a million people on the continent—and some estimates range as high as *15* million. According to the Center for Demographic Policy, these people spoke more than 200 distinct languages in several unrelated linguistic families. Their political organizations ranged from highly sophisticated theocracies to small bands of hunter-gatherers. By 1890—just 400 years later—these populations had been decimated to less than 500,000 by European diseases and warfare.

At this time, the Native American population is again on the rise– here in Montana, and nationwide. Montana is one of six states where Native Americans make up 5 percent or more of the total population. The statewide population of 47,679 (5.9%) Native Americans (1990) grew to 56,068 (6.2%) by year 2000. Though there is probably no single explanation for these increases, a general move toward racial and ethnic pride has taken place during the last two decades, a trend that may account for more people claiming their heritage through such devises as the US Census.

The Significance of "Tribes"

The basic distinction that sets Native Americans apart from other groups of people in the United States is their historic existence as self-governing peoples, whose nationhood preceded that of the United States. As nations, they signed treaties with colonial authorities and later with the U.S. government. Today, on what remains of their lands, they continue to function as separate governments within the federal framework. In the 34 states where there are federally-recognized tribes, tribal governments are applying the principles of tribal sovereignty, self governance, cultural and environmental preservation to endeavors ranging from resource management to gambling and waste disposal.

Though some use the terms "tribe" and "reservation" interchangeably when referring to an Indian government, the two are not necessarily equivalent. The seven reservations in Montana are comprised of approximately 13,084 square miles. They are called "reservations" because tribal leaders *reserved* for their tribes and their descendents certain homelands and certain rights, while agreeing to give up lands and activities.

Tribal governments, on the other hand, existed long before reservations came into being, and they exist off and on reservations. Tribal governments are responsible for self-governance, whether or not they have responsibilities for management of a specific area of land. Of course, those who live on a reservation are members of a tribe, citizens of the United States *and* citizens of the state in which they live. Beyond the rights guaranteed by American citizenship, enrolled members of federally-recognized tribes are also entitled to certain rights and benefits under federal laws based partly on early treaties and executive orders, and partly on federal legislation that reaches back to the Dawes Act of 1887.

Tribes enjoy the powers of government, although their resources as governments differ from those of other governments. Tribes—as a general rule—have not had the fiscal resources or the revenue base that states and local governments have had to support their activities. Consequently, tribes have been more dependent on federal financing for their programs. Additionally, most tribes are small in population and in terms of government structure. This has led to the creation of innovative solutions for governing and in the provision of services adapted to individual needs and priorities.

The Significance of Treaties

European nations "treated" with the Indian nations as allies and equals during the wars of colonization. The U.S. government signed more than 400 treaties with

Continued on Page 5

Tribal Sovereignty

Continued from Page 4

Indian tribes, usually to gain rights to their lands. Many treaties were, in effect, real estate contracts. In exchange for lands and the promise to cease resistance, tribes were promised protection, material goods, services and sometimes, cash payments.

A treaty is a legally-binding contract between two sovereign nations that details the terms of an agreement between them. Once signed, both parties are bound to uphold the terms of agreement, unless both consent to change those terms. By entering into treaty agreements with Indian nations, the U.S. government acknowledged their *sovereignty*—that is, their right to govern themselves within certain boundaries, to determine their membership, and to maintain their cultural and social integrity.

On the other hand, many treaties precede statehood, so the authority of state courts, revenue agencies, and wildlife departments has never been explicitly addressed. Without specific authority from Congress, states generally lack power over tribal members and their property on reservations, and cannot interfere with tribal self-government. Clearly, tribal relationships with the federal government have been dominant over those with the states.

Federal Indian policy generally has supported the rights of tribes to govern their people. Indian tribes and their self-governing councils possess inherent sovereign status, with most of the requisite authority of self-governance and self-determination. As a result, states and tribes exist as mutual sovereigns, sharing contiguous geographic areas and common citizens. States and tribes, in actuality, are intergovernmental partners in the provision of services and in regulatory matters.

The United States has long acknowledged a special "government-to-government" relationship with the recognized Native American Tribes and with the Alaskan Native Villages. The government is deemed to have a trust relationship with Native American people. This means that the United States, in return for vast tracts of Native American lands, assumed contractual and statutory responsibilities to protect remaining Native American lands and to promote the health, welfare, and education of Native Americans.

– Source cited: *The Nations Amidst the States.* States and Tribes: Building New Traditions. National Conference of State Legislatures.

Indian Country

Broadly speaking, Indian Country is all the land under the supervision of the United States government that has been set aside primarily for use of Indians. The term "Indian Country" was first used by Congress in 1790 to describe the territory controlled by Indians. Today a federal statute provides the federal government's definition of this term. This law (Titla 18, u.S. Code, Section 1141) identifies three areas as being Indian Country:

1. **All land within the boundaries of an Indian reservation, regardless of ownership.**
2. **All dependent Indian communities within the United States. A dependent Indian community is any area of land set aside by the federal government for the use, occupancy or benefit of Indians, even if it is not part of a reservation.**
3. **All "trust" and all "restricted" allotments of land, whether or not these allotments are inside an Indian reservation.**

– ***The Rights of Indians and Tribes: The Basic ACLU Guide to Indian and Tribal Rights.*** **Stephen L. Pevar, Carbondale, Illinois: Southern Illinois University Press; 1992.**

State of Montana

WHEREAS, it is the desire of all citizens who live in Montana to achieve mutual goals, respect and trust through improved relationships between sovereign governments, namely the State of Montana and the Indian Nations located within its borders. The respective sovereignty of the state and each federally recognized tribe provides authority for each to exist and govern; and

WHEREAS, there are seven (7) federally recognized Indian Nations located in the State of Montana -- Assiniboine and Sioux Tribes of the Fort Peck Nation, Gros Ventre and Assiniboine of the Fort Belknap Nation, Chippewa and Cree of the Rocky Boy Nation, Blackfeet of the Blackfeet Nation, Confederated Salish and Kootenai of the Flathead Nation, Crow of the Crow Nation and Northern Cheyenne of the Northern Cheyenne Nation -- who have an independent relationship with each other and with the State of Montana and its political subdivisions; and

WHEREAS, there exists one (1) Indian Nation, the Little Shell Band of Chippewas of Montana, that is in the final phase of federal recognition; and

WHEREAS, Montana's Indian Nations and the State of Montana share many common goals such as quality education for all children, economic stability, clean environment, strong and healthy families and the preservation of their respective culture and values; and

WHEREAS, these Indian Nations and the State of Montana have historical relationships and unique rights shaped by federal and state constitution, statutes, and treaties with the State of Montana and the United States of America; and

WHEREAS, the establishment of a strong foundation for the development and establishment of a government to government relationship between Indian Nations and the State of Montana requires consultation with tribes on issues concerning Indian Nations.

NOW, THEREFORE I JUDY MARTZ, Governor of the State of Montana, do hereby affirm that the State of Montana recognizes the fundamental principle and integrity of the government to government relationship between the State of Montana and the Indian Nations located in Montana, and it is upon this principle and a good faith approach by all parties that we strengthen communications and build relationships that will benefit both the State of Montana and Indian Nations to achieve our common goals.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the GREAT SEAL OF THE STATE OF MONTANA to be affixed. DONE at the City of Helena, the Capitol, this 27th *day of* June, *in the year of our Lord two thousand and one*

JUDY MARTZ, Governor

ATTEST:

BOB BROWN, Secretary of State

The Tribes of Montana

Gratefully excerpted from the Montana-Wyoming Tribal Leaders Council Website http://tlc.wtp.net/

The Blackfeet

The Blackfeet Reservation is located in northwest Montana, with Canada to the north and Glacier Park to the west. The Blackfeet Indians are one of four closely related bands of the Plains Indians in the Algonquian linguistic family. They are the only Plains group to be located in the United States. The rest are found in Alberta, Canada.

The Crow

The Crow Reservation is located in southcentral Montana, and is bordered on the south by Wyoming and on the northwest by Billings, Montana's largest metropolitan area. Approximately 76% of the 9,024 enrolled members live on the reservation. The tribal headquarters are in Crow Agency.

The Chippewa Cree

The Rocky Boys' Reservation is home to the Chippewa Cree tribe. The Reservation is located in north central Montana in the Bear Paw Mountains. The tribal headquarters is in the community of Rocky Boy Agency.

Fort Belknap

The Fort Belknap Indian Reservation is located in north central Montana near the Canadian border. The reservation is home to two tribes, which operate under one central government. The two tribes are the Assiniboine and the Gros Ventre.

Fort Peck

Is home to two separate Indian nations, each composed of numerous bands and divisions. The Sioux divisions of Sisseton/Wahpetons, the Yantonais, and the Teton Hunkpapa are all represented. The Assiniboine bands of Canoe Paddler and Red Bottom are represented. The reservation is located in the extreme northeast corner of Montana, on the north side of the Missouri River. The Reservation is 110 miles long and 40 miles wide.

The Little Shell Tribe of Chippewa Indians of Montana

A band of the Chippewa Cree Tribe have headquarters in Great Falls, Montana. This tribe does not have a reservation in Montana.

The Northern Cheyenne

The Northern Cheyenne Reservation is located in southeastern Montana. It covers 445,000 acres and is bounded on the east by the Tongue River and on the west by the Crow Reservation. Tribal headquarters are in Lame Deer.

The Confederated Salish & Kootenai

The Flathead Indian Reservation (1,244,000 acres) is home to the Confederated Salish and Kootenai Tribes. The tribes consist of a confederation of Salish and Pend d'Orielles Tribes and the Kootenai, as an individual tribe. The reservation is located in the western part of Montana on the western slope of the Rocky Mountains. The tribal headquarters are in Pablo.

Indian Law Resource Center

The Indian Law Resource Center is an international, non-profit law and advocacy organization established and directed by American Indians to ensure the strength and security of indigenous peoples throughout the Americas. Based in Helena, Montana, the Center is working locally with the Assiniboine and Gros Ventre tribes to ensure the full reclamation of the Zortman and Landusky Mines. The Center also works with Tribes, First Nations, and indigenous groups in North, Central and South America.

For more information, contact the center at (406) 449-2006 or visit their website at www.indianlaw.org.

Languages of Public School Students

Approximately 9,000 students in Montana public schools do not have English as a first language. Major non-English Languages include: Crow, Blackfeet, Kootenai, Cree, Assiniboine, Salish, Cheyenne, German, Russian, Spanish and Hmong.

Grandmother's Grandchild: *My Crow Indian Life*

By Alma Hogan Snell

A Book Review

I became what the Crows call káalisbaapite—a 'grandmother's grandchild.' That means that I was always with my Grandma, and I learned from her. I learned how to do things in the old ways." – Alma Hogan Snell

Grandmother's Grandchild is the remarkable story of Alma Hogan Snell, a Crow woman brought up by her grandmother, the famous medicine woman, Pretty Shield. Ms. Snell grew up during the 1920s and 1930s, part of the second generation of Crows to be born into reservation life. Like many of her contemporaries, she experienced poverty, personal hardships, and pre-judice. She also left home to attend federal Indian schools.

The complex reservation world of Crow women—harsh yet joyous, impoverished yet rich in meaning—unfolds for readers in this book. Ms. Snell's experiences range from forging an unforgettable bond between grandchild and grandmother to the flowering of an extraordinary love story that has lasted for more than five decades.

> ***"My grandmother told me, "Words are holy. Treat them with respect. There's power there."***
>
> ***—Alma Hogan Snell***

Phyllis MacMillan of Helena, Montana says:

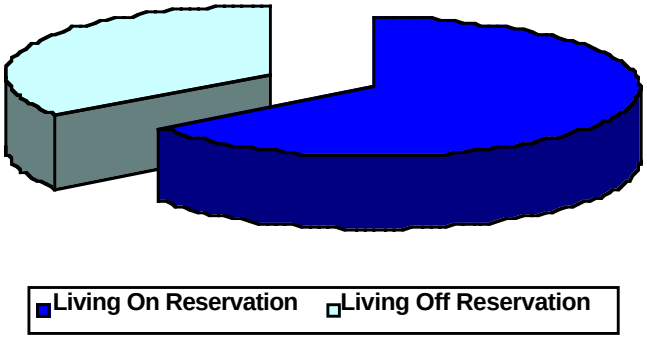
"A wonderful book! While much of the poverty and oppression of Indian people is painful to read, one can see the wonderful connections between families in Ms. Snell's book. The love and care for Indian children by extended families is probably one of the greatest reasons the Indian people and traditions have survived. We in the "dominate culture" could learn much to change the disintegration of American families by learning more about Native American people."

University of Nebraska Press: Lincoln NE 68588-0484. www.nebraskapress. unl.edu

DECENNIAL CENSUS TOTAL RESIDENT POPULATION 1990 and 2000

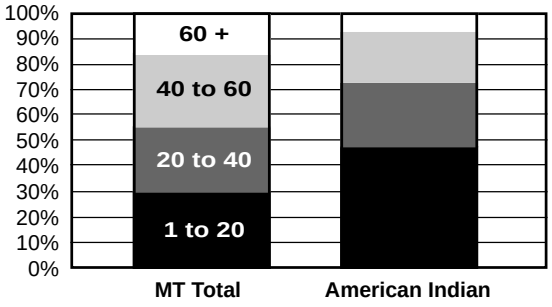
	POPULATION: 2000 CENSUS	POPULATION: 1990 CENSUS	NUMERIC CHANGE	PERCENT CHANGE	LAND AREA: SQ. MILES	POPULATION DENSITY
Montana	902,195	799,065	103,130	12.91	145,552.45	6.20
Blackfeet Reservation and Off-Reservation Trust Land	10,100	8,549	1,551	18.14	2,371.44	4.26
Crow Reservation and Off-Reservation Trust Land	6,894	6,370	524	8.23	3,593.56	1.92
Flathead Reservation	26,172	21,259	4,913	23.11	1,938.09	13.50
Fort Belknap Reservation and Off-Reservation Trust Land	2,959	2,508	451	17.98	1,014.06	2.92
Fort Peck Reservation and Off-Reservation Trust Land	10,321	10,595	-274	-2.59	3,289.39	3.14
Northern Cheyenne Reservation and Off-Reservation Trust Land	4,470	3,923	547	13.94	705.94	6.33
Rocky Boy's Reservation and Off-Reservation Trust Land	2,676	1,954	722	36.95	171.42	15.61

Montana Native American Population: 56,068 (2000 Census)



Living On Reservations: 65%
Living Off Reservations: 35%

Montana Population By Age Groups



Source: U.S. Census Bureau

Based on 1990 Census data, the most recent available.

The 4 R's of Education: *Reading, 'Riting, 'Rithmetic, and Racial Equality*

Submitted by Denise Juneau

The state recognizes the distinct and unique cultural heritage of American Indians and is committed in its educational goals to the preservation of their cultural integrity." ***Article X, Section 1(2) of the Montana Constitution***

At the end of the 1999 legislative session, Indian Education was re-energized with the passage of House Bill 528 (HB528), which has become MCA 20-1-501. The purpose of the legislation was to recognize the value of the American Indian culture and traditions. It was also to encourage the legislature and public schools to develop appropriate policies and programs that would keep cultures alive through education. The provision was added because legislators believed that by educating Indian *and* non-Indian youth about Montana's rich cultural heritage, Montana could begin to make positive differences in race relations.

Despite the constitution's educational guarantees, many school districts and schools, including those adjacent to Montana's seven reservations, had no policy or information in their school curricula recognizing the cultural heritage of American Indians. The small number of Indian teachers and administrators in public schools resulted in Indian students without role models, as well as a lack of cultural awareness and sensitivity among non-Indian students.

This past legislative session (1999), Article X, section 1, subsection (2) was again revisited, this time to outline the legislative intent and to implement the constitutional obligation. In HB528, which is now law (MCA 20-1-501), the legislature recognizes that the history of Montana and the current problems of the state cannot be adequately understood and the problems cannot be addressed unless Indians and non-Indians have an understanding of the history, culture, and contemporary contributions of Montana's Indian people.

Continued on Page 10

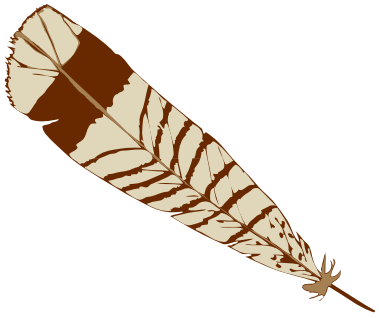
"A good nation I will make live.
This the nation above has said.
They have given me the power to make over."

—Black Elk
from
Black Elk Speaks

Enrollment and Graduation Rates: 1995-99

The one-year dropout rate for Montana grades 7 – 8 was 0.6 percent (151 students). American Indian students drop out of grades 7 and 9 at a rate more than 6 times *that of white students. Although minorities represent only 13 percent of the total school enrollment, they account for 25 percent of dropouts.*

Source: 1998-99 Montana Statewide Dropout Report; OPI



The 4 R's of Education

Continued from Page 9

MCA 20-1-501

Legislative intent: recognition of American Indian cultural heritage.

(1) It is the constitutionally declared policy of this state to recognize the distinct and unique cultural heritage of American Indians and to be committed in its educational goals to the preservation of their cultural heritage.

(2) It is the intent of the legislature that in accordance with Article X, section 1(2), of the Montana Constitution:

(a) Every Montanan, whether Indian or non-Indian, be encouraged to learn about the distinct and unique heritage of American Indians in a culturally responsive manner; and

(b) Every educational agency and all educational personnel will work cooperatively with Montana tribes or those tribes that are in close proximity, when providing instruction or when implementing an educational goal or adopting a rule related to the education of each Montana citizen, to include information specific to the cultural heritage and contemporary contributions of American Indians, with particular emphasis on Montana Indian tribal groups and governments.

(3) It is also the intent of this part, predicated on the belief that all school personnel should have an understanding and awareness of Indian tribes to help them relate effectively with Indian students and parents, that educational personnel provide means by which school personnel will gain an understanding of and appreciation for the American Indian people. History: En. Sec. 1, Ch. 527, L. 1999.

With these provisions, an impetus to move forward toward an equitable education for all students has emerged. It is now up to state educational agencies and local districts to take advantage of this new law to assure that Montana's non-Indian students are given the opportunity to learn about the rich heritage of their neighbors and peers.

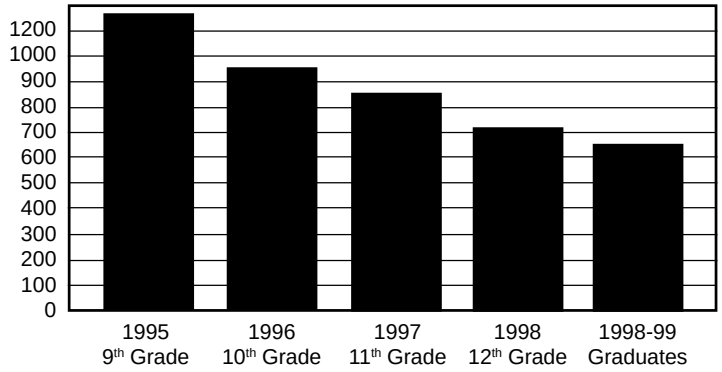
Successful implementation of Article X and 20-1-501 is dependent upon the entire educational community, not just schools with high populations of American Indians. The Montana tribal nations and tribal colleges must also take a more proactive role in assisting with implementation efforts. Although it will take hard work as well as a thoughtfully-planned and collaborative effort, we believe that equality and fairness can be achieved as part of a quality education. We do not want to revisit this issue in another 29 years wondering where we went wrong. It is time to take bold steps forward to support and finally institutionalize our constitutional and moral obligation to Indian Education in order to realize the *four* R's of education: Reading, 'Riting, 'Rithmetic, and Racial Equality.

— Submitted by Denise Juneau, former Indian Education Specialist of the Office Of Public Instruction. Helena.

School Enrollment and Graduation Rates
American Indian Students—Statewide

1995-1999

(Based on OPI's Fall Reports filed by school districts)



Between 9th and 12th grade, there was a drop of 567 students or 44%! Of the 1,278 Indian students enrolled in the 9th grade, only 667 or 52% graduated!

Source: OPI

Explanatory Style and Resiliency

Submitted by Greg Holler-Dinsmore, Fort Peck Community College

During the past twenty-five years, few programs have had as positive an impact on education in Montana's Indian Country as the development of tribal colleges. These institutions of higher learning have become a bridge to a better life through access to a quality, post-secondary education that can lead to associate, baccalaureate and graduate degrees or vocational training.

Although tribal colleges have been successful in their mission, there remains a high percentage of students who are academically unsuccessful. This lack of success has been variously attributed to problems among college instructors, the students, their families, the primary and secondary school systems, racism, and drug and alcohol abuse. On the other hand, I've come to believe that focusing on the perceived cause(s) of the problem is not effective. Instead, I have been looking at the good students who continue to become better—as well as at the students who enter college requiring "remedial" course work, yet go on to become academically successful. I wanted to know what attributes successful students have that help them succeed through the ups and downs of life here on the Fort Peck Reservation. I wanted to understand what makes them resilient enough to bounce back from adversity. In speaking with and listening to these students, I have become aware that resiliency seems to be linked to a student's explanatory style.

Explanatory style is the habitual explanation that individuals use to account for good and bad events that happen in their lives. According to the Theory of Explanatory Style, individuals who have a negative or pessimistic explanatory style are more likely to display learned helplessness (i.e., giving up because they do not believe they can be successful) when confronted by an adverse situation—such as doing poorly on an exam—than are individuals who have a positive or optimistic explanatory style. This implies a relationship between a student's explanatory style and risk for failure.

Everyone experiences uncontrollable negative events, yet not everyone experiences the expectation of helplessness in the face of these events. Individuals who habitually attribute negative events to internal, stable, and global causes (the pessimistic style) are at greater risk for helplessness than those who attribute negative events to external, temporary, and specific causes (the optimistic style). Stated another way, expectations become self-fulfilling prophecies that enhance or undermine performance. Individuals with an optimistic explanatory style are more likely to take the initiative, persist under adversity, take risks, be decisive, and engage in effective problem-solving strategies than are individuals who have a pessimistic style.

Intervention with students at risk of poor grades and drop out could help bring performance closer to maximum potential and reduce drop-out rates. Self-destructive behaviors associated with helplessness, including anger, violence and/or drug and alcohol abuse would also be reduced. Intervention strategies specifically designed to enhance resiliency can be implemented through academic advising or college counseling services. Identifying and using particularly resilient students as role models would be advantageous to individual students and to the community.

Over the past three years, we have been involved in research on explanatory style at Fort Peck Community College. We have been using explanatory style assessment processes and are currently implementing research on a very successful intervention program, known as the APEX program, developed at the University of Pennsylvania by Dr. Martin Seligman and his colleagues. Fort Peck Community College will be the third institution of higher learning to use this seven-step process.

Continued on Page 12

The Seven-Step APEX Process

Step 1—Learn the ABC process and assess your explanatory style

A - Adversity, B - Belief, C - Consequences

Explanatory Style —either optimistic *or* pessimistic

Step 2—Errors in Logic

Learn to identify your errors in logic

Step 3—The Funnel Technique

Use surface beliefs (learned in the ABC process) to uncover underlying beliefs that drive behavior

Step 4—Self-Disputing

Learn the process for getting accurate information about what is causing your adversity

Step 5—Putting it in Perspective

Capture beliefs about the implications of your adversity

Look at worst and best case scenarios

Find ways to prevent the worst and enhance the better possibilities

Step 6—Focusing

Quiet unresilient thoughts quickly and effectively

Use a variety of mental games/ positive imagery to stop unresilient thoughts

Step 7—The Rapid Fire Technique

Learn a rapid process for dealing with adversity when it happens in the future

You can also get information on this work from the business applications website for the University of Pennsylvania: www.Adaptivlearning.com

Welcome to the New Members of the ICC

G. Bruce Meyers

Mr. Meyers was recently named Coordinator for the Office of Indian Affairs. After receiving his Bachelor of Arts degree in sociology from the U of M at Missoula in 1973, Mr. Meyers went on to earn a Master's Degree in Higher Education Administration from MSU, Bozeman in 1981. Prior to this latest appointment, Mr. Meyers served as the GEAR UP (Gaining Early Awareness & Readiness for Undergraduate Programs) Director for the State of Montana University System.

Mr. Meyers is an enrolled member of the Chippawa Cree Tribe of the Rocky Boy's Reservation. Mr. Meyers replaces Mr. Donald L. Clayborn, who was appointed by former Governor Marc Racicot in February 2000.

Children's Trust Fund Chair

Betty Hidalgo

Ms. Hidalgo is a Registered Nurse who is a principal partner with Northwest Medical Review and Consulting. She has had thirty-eight years of experience in Maternal Child Health (MCH) nursing; working as staff and in administration. She has been employed in hospital nursing in obstetrics, postpartum, labor and delivery, psychiatry, chemical dependency and as a hospital administrative coordinator. She also has worked in an outpatient clinic in obstetrics and gynecology. She was a member of the Montana Governor's Montana's Initiative for the Abatement of Mortality in Infants (MIAMI) Advisory Council and is currently on the State Montana Council for Maternal Child Health, the March of Dimes Advisory Board and State Board President of Healthy Mothers, Healthy Babies, the Montana Coalition.

Continued on Page 13

Style and Resiliency

Continued from Page 11

The APEX Program is a cognitive/behavioral process that gives students ways to realistically gauge their academic competencies. This in turn helps them learn to do what is necessary to succeed in the academic world and in other aspects of their lives. APEX uses a streamlined 7-step intervention/learning process derived from the cognitive-behavioral work of Albert Ellis and Aaron Beck specifically designed to address unrealistic thought processes and enhance resiliency.

We are excited at the possibilities this opens up to the college and our community. We are also indebted to the National Institutes of Health for funding that is allowing us to work with students and faculty at Rocky Mountain and Little Bighorn Colleges. Teaching resiliency is still in its infancy, but it has tremendous potential for those of us in the helping professions. We will make information available as we progress.

Gregory V. Holler-Dinsmore is the Director for the Psychology/Chemical Dependency Counseling/Human Services Programs at Fort Peck Community College, Poplar, Montana. He can be reached at: gregd@fpcc.cc.mt.us

— *References for further reading in Explanatory Style and Cognitive Behavioral Therapy*

Beck, A. T., & Weishaar, M. (1989). Cognitive therapy. In A. Freeman, K. M., Simon, L. E. Beutler, & H. Arkowitz (Eds.), *Comprehensive handbook of cognitive therapy* (pp. 21-36). New York: Plenum.

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Buchanan, G.M., & Seligman, M.E.P. (Eds.) (1995). *Explanatory Style*. Hillsdale, N.J.: Lawrence Erlbaum Associates.

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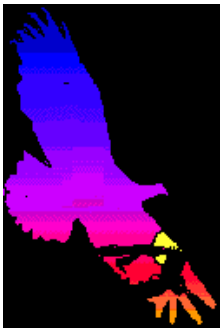


Making Cross-cultural Collaboration Work

- *Use the extended family*
- *Draw on traditional teachings about wellness, balance, and harmony*
- *Incorporate American Indian approaches, such as storytelling, sweat lodges and feasts*
- *Adapt mainstream approaches to reflect American Indian cultural values*
- *Include activities designed to restore cultural traditions, such as mentoring programs and craft projects*
- *Promote a positive view of American Indian identity*
- *Use methods that build connections to the family, community, and culture*
- *Build up a sense of dignity and strength*
- *Tap into spiritual beliefs*
- *Use intergenerational approaches*
- *Prepare children to live in two cultures and cope with racism*
- *Incorporate values from traditional teaching, such as 24-hour staff availability*
- *Recognize and treat personal and cultural trauma*
- *Strengthen the community*
- *Use the native language*
- *Treat substance abuse and forbid alcohol and drugs at events*
- *Respect diversity within the tribe*
- *Use conventional services, such as counseling and health care services*

Cultural Strengths and Challenges in Implementing a System of Care Model in American Indian Communities identifies several promising practices developmed by SAMHSA's American Indian grantees. These practices blend Native and mainstream concepts. SAMHSA News/12: Winter 2001 www.samhsa.gov

Ben Clark Would Not Be Taller Than Me . . .

Marla Kittson's essay was printed with permission from *Ben Clark Would Not Be Taller Than Me . . . a collection of essays from Montana Middle School Students* published by the Office of the Commissioner of Higher Education. This collection of essays was compiled to acknowledge the talents, skills, aspirations and dreams of Montana's young people, in celebration of the first year of the GEAR UP Program in Montana. GEAR UP (Gaining Early Awareness and Readiness for Undergraduate Programs) is a national initiative launched in 1999 by the U.S. Department of Education to promote equal access to education via partnership efforts directed toward low-income students, from the time they enter junior high or middle school through high school graduation and college enrollment. GEAR UP is guided by the belief that each child has a gift or special talent. It is the GEAR UP Program's goal to help children discover their gifts and talents and to prepare them for higher education. If you have questions about GEAR UP, please contact the Office of the Commissioner of Higher Education at 444-6570.

The People Who Made a Big Difference in My Life

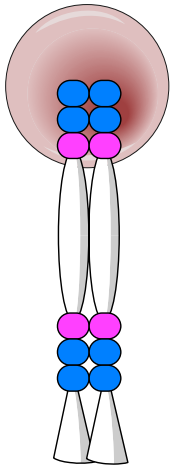
By Marla Kittson, Heart Butte Junior High

There are many important people who have made a difference in my life, but the ones who have made the biggest differences are my family and my teachers. They all make sure that my education is the very best it can be and teach me things that are very amazing. If there were more people who were as much caring and graceful the world would be a wonderful place.

I care for how much that people like my family and teachers work hard to help me and other people was well, thanks to them I believe that my future life will be more exciting than right now. But when that day comes I hope to realize that they made that possible and will make them proud by helping others succeed.

These people are very important because they are giving me an opportunity for a great future.

—March 2000



Foster Grandparents on the Flathead

Submitted by Rosemary Grove, PRC VISTA, Polson

At present we have five Foster Grandparents working in schools on the Flathead Reservation. Two are tribal members. The Foster Grandparents volunteer in the schools to help children with their reading, social skills, and provide the one-on-one daily attention that helps children thrive. The benefits of the program work two ways. The special relationship with children adds new meaning to the lives of the Foster Grandparents. The relationship between the Grandparent and child helps the child grow, gain confidence and become more responsible. That's what makes this program so special.

One of our greatest successes involved a Tribal Foster Grandparent matched with a child. A remarkable improvement was made in the child's life and his ability to relate to others.With the care and attention given by the Grandparent, the child went from nonverbal to verbal, achieved grade level in academic skills, and became much more socially interactive.

Our Foster Grandparent Program covers a six-county service area, which includes the Flathead Reservation. We are attempting to match culture with culture, as well as Grandparent with child. In the coming year we will be doing presentations on the tribal television station, placing ads in the tribal newspaper, giving presentations to tribal senior centers and culture committees, as well as other community groups on the reservation. Tribal children need tribal Foster Grandparents. If you can help, or if you know someone who can, please contact Rosemary Grove or Ophie Keene, FGP Director, at (406) 883-7284 or by e-mail (ophie@cyberport.net).

New Members of the ICC *(continued)*

Governor-Appointed ICC Member Alison Counts

Alison Counts has been involved in prevention/education since 1984, when she began volunteering with the Belgrade School District as a member of the Belgrade CORE Team. She became the Safe and Drug Free Schools Project Director for Belgrade in 1990, a program that has received national recognition for their work within the community.

Ms. Counts was on the Board of the Gallatin County Prevention Coalition for five years, and served as president of that board for two years. She was also involved in Montana Communities in Action, helped plan Montana's Promise to Youth and was active in Belgrade's Promise to Youth. Mothers Against Drunk Driving has twice selected Ms. Counts to attend the National Youth Summit on Underage Drinking. She is currently on the Safe and Drug-Free Schools Advisory Council.

Every Indian Child is Unique and Sacred . . .

. . . is the guiding principle of the In-Care Network, a nonprofit agency that provides therapeutic foster care for Indian children who have severe emotional or medical problems.

During its 14-year history, Billings-based In-Care (*In*-dividuals and *In*-dians who care) has placed more than 500 children with Indian families or non-Indians who have been culturally trained. The program began with one Native American host family, and as of year 2000, it had 90 therapeutic foster homes, of which 70 percent are Native American. Although Indians make up only 6 percent of the state's population, 30 percent of the Montana children in out-of-home care are Indians.

Ever since Mr. Snell and former partner Mr. Corbin Shangreau, a Lakota Sioux, began In-Care in their homes with $300 in cash, they have dealt with fears from nearly everyone involved. Native Americans, with their traditional emphasis on extended families, found the concept of foster care foreign at first. Indian foster children, often leaving behind dysfunctional birth families, didn't always want to be placed with Native families. And government officials were equally skeptical.

"There were a multitude of barriers," Mr. Snell said. The communication process is different, he said, adding, "Foster care is somewhat foreign to us as Native people. We haven't forgotten about the government schools, the Catholic schools, the boarding schools." Beginning in the late 1800s, many Indian children were forcibly removed from their homes and sent to boarding schools, often in distant states. Bill Snell said that traditional beliefs were devalued at the schools in favor of a forced Christianity.

"One of the things we have to deal with is almost all of these kids come to us with very low self-esteem," said Barbara Karst, a lay-woman who works with the program. "A lot of these programs are focused on helping them be proud of who they are."

Mr. Snell and Ms. Karst also helped answer skeptics by becoming foster parents themselves. Bill Snell has cared for as many as 36 children and Ms. Karst another 5. "We had to do that because some of the first questions that were asked were, 'Have you ever done foster parenting before?' and when we said, 'No,' the Indian people generally would say, 'Well, then, I'm not going to do it either,'" Snell said.

Bill Snell also had to work to change the mindset of how best to help the children. "A lot of emphasis was placed on professional people changing the child. Therapists and psychologists—their interventions, their techniques—were the primary change agent for helping children," he said. "We felt that the primary change agent was foster parents."

Being around the children has impacted staffers in many ways, Bill Snell said. "Some of the children who have come in have been children that should have died. But because of miracles, through intervention and prayer and support and nurturing, they made it."

Maintaining cultural heritage in the midst of other problems has always been a cornerstone of In-Care. The organization also recognizes the importance of extended family to the health and development of children. It involves grandparents, aunts, uncles and others as much as possible.

One of In-Care's programs, the Grandchild Journey, gives foster children an opportunity to make a holistic journey through the "medicine wheel," an approach central to many of the agency's programs. The journey through the medicine wheel combines social, mental, physical, emotional and spiritual aspects of personal growth.

"We have to remember there are different degrees of acculturation and assimilation among our people," he said. "Some are very traditional. Some are very Christian oriented. Some are urbanized. But we're *all* still Indian people. And we're still special in the Creator's eyes. We can't categorize each other. Our circle of life says all people are accepted."

– Source: United Methodist News Service.
http://www.umns.umc.org/00/sept/423.htm

"In-Care was a dream. You just have to have the vision and the support."
Bill Snell

For more information on In-Care, see a supporting article from the Billings Gazette:

http://www.billings gazette.com/region/20000 716_rculture.html

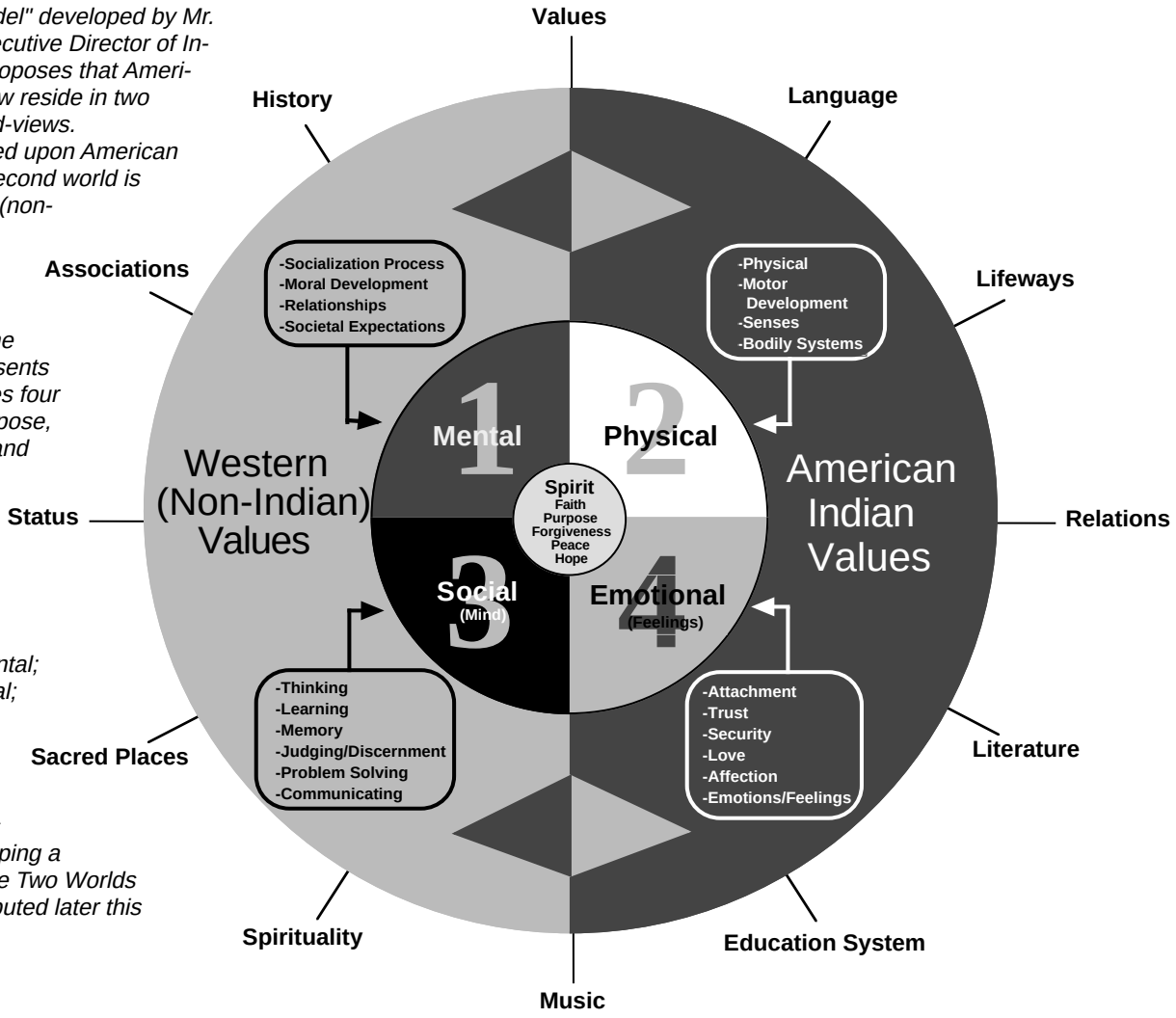
An American Indian Approach to Holistic Health

The "Two Worlds Model" developed by Mr. William Snell, Jr., Executive Director of In-Care Network, Inc. proposes that American Indian People now reside in two worlds, with two world-views. The first world is based upon American Indian values. The second world is based upon Western (non-Indian) values.

As illustrated in the pictoral version of the Two Worlds Model, the center, or core, represents the Spirit, and includes four properties: Faith, Purpose, Forgiveness, Peace and Hope.

The next larger concentric circle is divided into four sections. These four sections respectively represent the: (1) Mental; (2) Physical; (3) Social; and, (4) Emotional components of each individual.

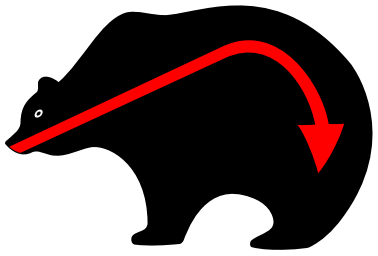
Presently, Mr. Snell is designing and developing a Three-D version of the Two Worlds Model that will be debuted later this Fall, 2001.



Welcome

Darren Bearshield Melton has been chosen to replace the former Helena Indian Alliance Director of twelve years, Francis Belgarde. Mr. Melton has outlined plans for fundraising and additions to the organization's services, including the Leo Pocha Clinic. The late Mr. Pocha, a deeply respected leader in the Indian community and a Helena city commissioner in the 1970s, was instrumental in creating the alliance. Mr. Melton says its continuing growth would be a fitting testament to Mr. Pocha's founding efforts. Though Helena's Indian Alliance is one of 34 urban Indian health centers in the nation, it is funded at just 22 percent of need.

"An Indian center is looked upon to provide a variety of needs," Mr. Melton said recently. "We provide a diabetes clinic, AIDS prevention, dental health, mental health, drug and alcohol treatment, tobacco prevention, and immunizations, among other things." Mr. Melton said the center also provides cultural, spiritual, youth and community activities, as well as food for participating elders through a cooperative effort with Helena's Rocky Mountain Development Council.



Adding to Natural Beauty

Submitted by Ethan Friedlander, MCC Member

A Montana Conservation Corps (MCC) branch has been developed with Ktuxana Community Development Corporation (KCDC) to help make the Elmo/Big Arm community a better place and to improve local housing opportunities. Some of the components include a crew of individuals ranging from 19 to 45 years of age, families who are receiving homes, and the hard work of KCDC, led by Richard Nichols.

Crew leaders Nicolle Eneas and Uriah Michaelle work with Georgi Mitchell, Sylvester Reddick, Justin Nichols, and Ethan Friedlander to form the Elmo-based MCC. The majority of the members are Native American and residents of the Elmo area. They started their term of service as AmeriCorps members on May 21st, and set a goal of completing ten houses by the end of their term of service on October 26th. Every week-day, the group meets at the KCDC building, then jumps into the MCC van and heads to the work site where experienced construction workers are waiting. The construction workers are as eager to teach skills needed to construct a house from the ground up as the members are to learn them.

While waiting for the program to get up and running, the crew needed to find other projects. They went to surrounding communities to see if elders needed their lawns mowed or their garbage removed. The Elmo MCC crew cleaned some old dumpsites and gave the Elmo powwow grounds a lift. Even the local playground was cleaned up and repairs were made to the jungle gym. By the next day, kids were playing on the gym on fresh-cut grass, with no rocks or garbage in sight. Before long, though, things were up and running and the crew got busy laying concrete foundations and preparing for the framing process.

A sense of accomplishment and pride are not the only rewards the Elmo crew receives. As AmeriCorps members, they receive a living allowance paid every two weeks, hands-on job skills, and an education award to those who complete 900 hours of service. The important rewards include a great summer of making new friends, building new houses side-by-side with families, and launching the economic shuttle of the community . . . all while adding to the natural beauty of the Elmo/Big Arm area.

KCDC

Ktuxana Community Development Corporation (KCDC), in partnership with Salish Kootenai Housing Authority, broadens the availability of housing opportunities in Elmo, Dayton, and Big Arm. The Mutual Self-Help Housing Program is designed to assist families who normally would not qualify as homeowners. These are families with low incomes, living in substandard housing, who don't own their own home and who may lack home ownership skills. The Mutual Self- Help Program gets families together on a volunteer basis to help build one another's homes, which keeps housing cost to a minimum. Because of the voluntary, unpaid labor, a self-help home may cost up to 30% less than a typically-financed home.

This project is designed to:

- offer low-income families in rural residential settings with opportunities for safe and adequate housing;
- assist and preserve family;
- provide community service; and
- create job opportunities.

MONTANA CONSERVATION CORPS

MISSION STATEMENT

The Montana Conservation Corps brings together Montana's commitment to its people and its natural resources by enhancing citizenship and employability through stewardship of our lands and community service.

Crews are located in five towns—Bozeman, Billings, Butte, Missoula and Kalispell

Must be 17 years or older on date of enrollment

900 hour term of service begins in late May

For more information, contact the State MCC Office at 406-587-4475 or 800-771-4179, or by e-mail (mcc@mtcorps.org). Ask for Lee Gault or Julia Rowland.

MCC in Action: the Glacier National Park Youth Tribal Crew

Submitted by Jeanne Strahl, MCC Co-Leader

On the bright sunny morning of June 19, Don Leubbert, my co-leader and I met up with our youth crew at the Tribal Complex in Pablo for our first ten-day back-packing/trail working hitch. We'd been looking forward to our time with these youth from the Flathead Reservation, and we felt encouraged as soon as we met our crew: Preston, Anne, Michael and Jason. We climbed into the van, ready for a long drive. For a while, all of us were in our own little worlds, thinking about what the next ten days would bring . . . or about what we were leaving behind.

Whatever the case, Don soon interrupted. "Okay, you guys—tell me what you're thinking."

" I can't believe we're going!"

"Heck *yeah*!"

"I get to use tools!"

"*Cool.* "

Watch out Glacier Park, here we come, I was thinking – at least until the next question.

"What do you hope to do or see?"

Again, the kids were quick to answer. "I hope we see wolf tracks . . . "

"And the wolf we tracked.

"I want to *howl* with the wolves!"

"I want to see water . . . hike to the snow line . . . see the view from the peak of a mountain and slide down a glacier . . . "

"Yeah? I want to see a *bear*."

"I hope we see a *grizzly* and a mountain lion!"

"Well, I want to fight *off* a grizzly bear."

When the conversation finally died, I knew there would be peace among us, as all four of our new crew members, one by one, fell asleep.

We finally got to the camp where we'd spend the first day. Everyone went off to check things out, do a little trail work and explore around Ox Bow Lake. Back at camp, the evening turned into quite an event as the director from MCC headquarters appeared on the scene—and just as we were preparing for dinner too! That day, Anne turned 17, so on top of everything, we had a birthday to celebrate.

The next morning, there was excitement in the air as we prepared to meet with the Glacier National Park Mule Pack Team that would be packing in the majority of our gear and tools. The hike in to our first spike at Fielding Cabin was beautiful in so many ways, and not as far as we had expected.

We scurried around to make it our home. We stashed our food between the cabin and our three tent sites, hoping it was out of temptation's way for the bears.Our Trail Advisor was Matt Ford from GNP. Matt had hiked in with us and would stay with us for one night, showing us the trail work that needed to be done during our stay. Afterward, we spent that evening playing the Native Stick Game the kids had carved. It was a great fun and a nice way to break the ice during our free time.

Each day had its own adventure. Even though we tried sticking to a schedule, getting out of a perfectly good sleeping bag was the first challenge of the morning. Breakfast would accompany the making of trail lunches as all of us put on our trail working gear. Our primary projects were on Old Creek Trail, a beautiful winding trail full of wonder.

There was a lot of ambition among our trail crew and each day we accomplished more than was expected of us. Midday would find us scoping out a lunch spot. One day, we spotted a family on horseback headed up the trail. It's amazing how excited we were – and at that point, we were just a few days into our hitch. Another day, our local rangers packed in with horses and mules on the trail we were working on. We used it for a good excuse to take a break from work and watch them until they were out of sight, then talk among ourselves, wondering if they were having more fun than we were.

Evenings, after supper and chores were finished, we'd learn something new. We took turns with a learning project that we could all participate in. Some evenings the activities would have to move into the cabin as the competition for blood from the skeeters was incredible.

Continued on Page 20

Suicide Prevention

For the past 15 years, Montana has ranked second or third nationally in suicide rates. According to the Centers for Disease Control and Prevention, between 1996 and 1998, Montana averaged 19.57 suicides per 100,000 people, third behind Nevada (22.96) and Alaska (21.45). Between 1989 and 1998, Montana averaged 167 suicides per year.

The State Strategic Suicide Prevention Plan helps those in need know that resources are available to help them. Montana's forty-member steering committee helped design the plan, which was published by the Department of Public Health and Human Services.

See Montana's Suicide Prevention Steering Council Members, page 20.

For more information about the plan or a plan copy, contact the Emergency Medical System and Injury Prevention Section, 444-3895.

Additional Resource:

Arthur McDonald, PhD, Chief Executive Officer, Morning Star Memorial Foundation of Lame Deer, Montana: submitted to the United States Senate Committee on Indian Affairs. "Addressing the Unmet Health Care Needs in Indian Country" can be seen at: http://www.apa.org/ppo/issues/pindian.html

Suicide Prevention Steering Council Members from Indian Country

Thom Danenhower, State Staff
Injury Prevention Coordinator
Cogswell Building 204C
1400 Broadway, P.O. Box 2002951
Helena, Montana 59620

Toni Plummer, Program Director
Cherish Our Indian Children
14E 35th, Suite 19
Kalispell, Montana 59903

Delila Red Neck, Counselor
Tribal Health, Blackfeet Reservation
P.O. Box 975
Browning, Montana 59417

Katherine Masis, M.D.
BIA/ Area Indian Office
2900 4th Avenue
Billings, Montana 59101

Special Reports

The University of Montana School of Journalism has also provided an in-depth look, complete with many interviews, at some of the life issues faced by Montana's American Indians.

Please see:
Indian Identity: a Special Report
http://www.umt.edu/journalism/NativeNews/index.html

Glacier Youth Tribal Crew

Continued from Page 19

By the end of our hitch, we had accomplished a lot of trail work: 900 feet of grubbing trail, 18 log checks, 22 drains, 4 switch backs, 60 foot turnpike, with drains, 3 creek crossings, and a 70 foot rock wall edge!

Just for the record, there was plenty of water. We made it up to the snow line, and while we were there, we slid down a large steep patch of snow. The views were awesome, and although only Michael managed to reach the peak on our first mountain climb, the entire crew peaked Elk Mountain the next time we went out. We saw wolf tracks and we got to howl with the wolves. They were playing shy, though, so we never got to meet face to face. We didn't see a mountain lion, either, though I'm not so sure they didn't see us. And then there was the bear . . .

Well . . . okay: the bear we saw was not a grizzly . . . but some hiker did see one—with a cub—on our trail. Which of course brings me to the "fighting off a grizzly."

All I can say to that is *trust me*, the leaders weren't in on that wish!

— This is the third year this program has been available to the youth on the Flathead Indian Reservation, through their summer youth program, Montana Conservation Corp and AmeriCorp.

Montana Receives Funding for New Obesity Prevention Program

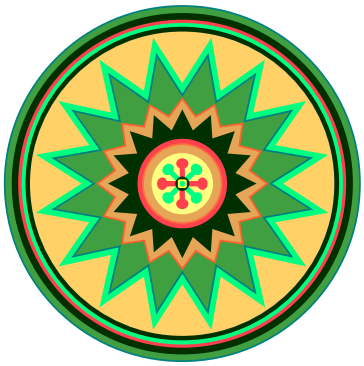
DPHHS data has shown that American Indians in Montana are at high risk for chronic heart disease and diabetes. Physical inactivity and poor nutrition are two major risk factors associated with these illnesses, but both risks can be reduced through education and lifestyle modification.

Montana's Department of Public Health and Human Services was notified in July that the U.S. Centers for Disease Control and Prevention had approved the $318,000 federal grant to fund a statewide obesity prevention program. The three-year grant is anticipated to bring similar funding amounts in the next two years.

The Montana Obesity Prevention Program (MOPP) will collaborate with Montana American Indian tribes, Billings Area Indian Health Service and Montana State University in developing community-based pilot programs on selected reservations. Emphasis will be on improving children's eating habits and physical activity levels. Because children's health behaviors are greatly influenced by factors such as community and home environments, the pilot projects will involve community members, families and schools. They will also integrate tribal cultural values and preserve American Indian traditions. With continued funding, these programs may eventually be replicated on all Montana reservations.

Two full-time employees will be hired to manage activities of the new Montana Obesity Prevention Program. Among other responsibilities, program staff will develop an obesity prevention plan for Montana, form partnerships to address obesity risk factors and issues among Montanans, and develop and maintain a surveillance system to monitor trends in obesity in Montana adults and youth—particularly among priority populations such as American Indians.

For more information, contact Jane Smilie at 444-9020.



Indian Child Welfare Act

Submitted by Janet Kracher

There is no resource more vital to the continued existence and integrity of Indian tribes than their children.

In response to the overwhelming evidence from Indian communities that the loss of their children meant the destruction of Indian culture, Congress passed the Indian Child Welfare Act (ICWA) of 1978. The Indian Child Welfare Act is a mandatory federal law. The underlying premise is that tribes have sovereign rights and legal powers with respect to Indian children and, as governments, have a vital legal role to play in determining whether Indian children should be separated from their families and culture. The act recognizes the authority of tribal and state courts to make decisions regarding the welfare, care, custody and control of Indian children.

One aspect of Indian culture that has been a continuous source of misunderstanding in child welfare practice is that children were often not solely under parental care and authority. Extended family, especially grandparents, had a formal say in decisions affecting children. Many tribes expected that children would be turned over to an aunt, an uncle or the grandparents for rearing. These practices continued in traditional families, although sometimes in modified forms. Such children, when encountered by non-Indian systems, would be labeled abandoned children and removed from the caretakers.

ICWA has two primary provisions. First, it sets up requirements and standards for child-placing agencies to follow when placing Indian children. It requires, among other things, remedial, culturally-appropriate service for Indian families before placement occurs. Tribes must be notified regarding the placement of the children and, when placement must occur, it requires that children be placed in Indian homes. Failure to follow these procedures can result in the invalidation of the court's actions. Second, the Act provides for Indian tribes to reassume jurisdiction over child welfare matters, including developing and implementing juvenile codes, juvenile courts, tribal standards, and child welfare services.

Today, most Indian tribes—including all Montana tribes—are in a position to provide some services to their children. Each reservation in Montana has a tribal court and tribal codes that guide the provisions of child welfare services. Tribes also have access to contracts with the state and federal governments through which to address the specific needs of their children. These contracts can help clarify the role of tribal and state government in child protective services and ICWA compliance for Native American children, on and off the reservation.

If you have any questions or concerns please contact Janet Kracher, ICWA Program Specialist at Child & Family Services (406) 444–9748.

Disproportionate Minority Confinement

Disproportionate Minority Confinement (DMC), or the overrepresentation of minority youth in juvenile detention and correctional facilities, and it occurs at all points in the juvenile justice process.

The 1988 amendments to the Juvenile Justice and Delinquency Prevention (JJDP) Act require states participating in the Formula Grants program to make efforts to reduce the proportion of minority youth in secure facilities if that proportion exceeds the proportion the minority represents in the general population. As part of this requirement, states must identify the extent to which DMC exists, assess the reasons for DMC if it exists, and intervene to reduce it.

***Here in Montana**, the Disproportionate Minority Confinement Subcommittee of the Youth Justice Council (DMC) is planning a joint meeting with the Juvenile Justice Council, tribal leaders and tribal juvenile justice professionals of all 7 tribes. The purposes include understanding the Juvenile Justice and Delinquency Prevention Act mandate to the DMC, interpreting updated Montana DMC statistics and planning next steps. A meeting scheduled for September 13-14, 2001, hosted by the Ft. Belknap Tribe at the Tribal College, had to be cancelled due to national emergency travel sanctions. The Executive Committee of the Youth Justice Council has tentatively rescheduled the joint YJC/DMC meeting for December 13 and 14 in Great Falls.*

For more information contact Cil Robinson, MBCC, Juvenile Justice Planner, 406-444-2632.

Resources:

You may access the DMC Web site at http://ojjdp.ncjrs.org/dmc/index.html Contact: Heidi Hsia, Program Manager, hsiah@ojp.usdoj.gov

Tribal Needs Assessment Project

Background

An Adult Household Telephone Survey was completed by the Department of Public Health and Human Services (DPHHS) in 1996. Its purpose was to determine the need for substance treatment services throughout Montana and to plan—and access funding for—substance abuse services. After the survey, however, concerns were raised that Native American people living on reservations may not have been fairly represented because of the great variation in telephone coverage among reservations. Telephone coverage rates on the state's seven reservations range from 47 percent on the Northern Cheyenne Reservation to 89 percent on the Flathead Reservation. These numbers suggest that the telephone survey may have missed a substantial portion of the Native American people living on reservations.

In response, Addictive and Mental Disorders Division personnel approached the Center for Substance Treatment with a request for funds to determine if the Native American people living on reservations may have a greater need for substance abuse treatment services than reflected in the earlier study. The grant required a partnership among the tribal leaders from each reservation, the substance abuse treatment programs and the state before the project could proceed.

Needs Assessment Project

The goal of this federally-funded project was to collect data that could be used to ensure that people in need of substance abuse treatment services—and who couldn't afford to pay for them—could access publicly-funded services. The purpose of the Native American Needs Assessment was to provide a more accurate estimate of the need for substance abuse treatment services on Montana's reservations.

In addition to estimating need, the survey tried to determine treatment barriers on Montana reservations, such as:

- — transportation to treatment programs;
- — child care services enabling parents with children to receive treatment;
- — reasonable distances to available treatment programs;
- — necessary aftercare services and/or living facilities following treatment.

The Department of Public Health and Human Services subcontracted with the University of Montana, Bureau of Business and Economic Research in Missoula to complete the field work for this project. The U of M recruited, hired and trained interviewers from each of the six participating reservations. The Montana State University, Department of Health and Human Development, was involved in the study design. It analyzed the data and wrote the final reports for the study.

Data Collection

The MSU team analyzed the data and has written reports for each of the tribal governments participating in the project. The results of the needs assessment have been individually presented to each of the participating tribal governments.

Salish-Kootenai Tribes: The Confederated Salish and Kootenai Tribal Council approved the tribes' participation in a tribal resolution on November 4, 1999. The project contact is Kim Azure, Program Manager of the Alcohol and Mental Health Program, Tribal Health and Human Services, in St. Ignatius. The University of Montana conducted the pilot study of 30 interviews on the Flathead Reservation in December 1999. Interviews began the first week in January and were competed in May 2000. A total of *334* surveys were conducted on the Flathead Reservation.

Crow Tribe: The Crow Tribe's participation was approved August 3, 1999. Twenty-two applications were received from individuals at the Crow reservation interested in conducting the assessment surveys. Interviewers attended a two-day training at the Little Big Horn College on March 23 – 24, 2000, and interviews began March 25. A total of 316 surveys have been completed on the Crow Reservation.

Northern Cheyenne Tribe: The Northern Cheyenne Tribal Council approved participation in a tribal resolution on August 16, 1999. The project contact is Robert Bailey, Director of the Recovery Center in Lame Deer. The training for interviewers at the Northern Cheyenne Reservation was conducted April 6 – 7, 2000, at Dull Knife Memorial College in Lame Deer. There were a total of 211 interviews.

Assiniboine and Sioux Tribes: The Fort Peck Tribal Council approved participation of the Assiniboine and Sioux Tribes at the council meeting on September 13, 1999. The project contact is Kenneth Smoker, Service Unit Director at the IHS Health Center in Poplar. Training for interviewers was conducted at the Fort Peck Community College on May 20 – 21, 2000. A total of 358 interviews were conducted.

Assiniboine and Gros Ventre Tribes: The Fort Belknap Indian Community Council approved the participation of the Assiniboine and Gros Ventre Tribes at a Tribal Council meeting on September 7, 1999. A Memorandum of Agreement was signed with the Tribal Council on June 5, 2000. The project contact at the Fort Belknap Reservation is Kermit Horn, Acting Di-

Continued on Page 23

Needs Assessment Project

Continued from Page 22

rector for the Tribal Health Department. The University of Montana conducted training for interviewers on June 6 – 7, 2000, at the Ft. Belknap Community College. The surveys have been completed on the Ft. Belknap Reservation, with a total of 270 interviews conducted.

Blackfeet Tribe: On September 8, 2000, the participation of the Blackfeet Tribe was approved by Executive Resolution. Training was held at the Blackfeet Community College on October 6 – 7, 2000 and the interviews began on October 8. A total of 339 surveys were completed.

Major Findings

> The early results of this groundbreaking survey should not come as a big surprise to anyone in the field. Poverty on Montana's reservations—as it does everywhere—correlates strongly with addiction, domestic abuse, and a variety of other social problems. Poverty, not ethnicity, appears to be the strongest predictor of substance abuse, on the reservations and off.

The data speaks loud and clear. The problem of substance abuse on Montana's Native American Reservations *is not about race – it's about poverty*. Eighty percent of the people who need treatment on the reservations are also living below levels indicated by Federal Poverty Guidelines. Addiction can be more visible on reservations because the majority of the residents are not only impoverished, but they are living in small communities.

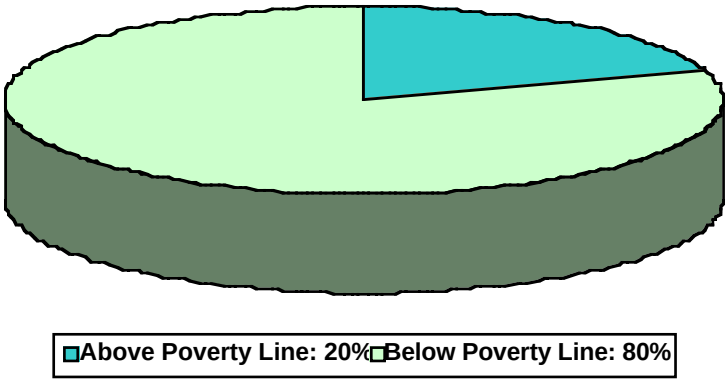
Previous studies have indicated that the prevalence of treatment need may differ with respect to household income and poverty status. Individuals living in households with incomes below the poverty line constitute over 65 percent of the population on Montana's participating reservations, but account for 80 percent of the total of those in need of substance abuse treatment. In contrast, those living in households with incomes above the poverty line constitute nearly 35 percent of the population, but only about 20 percent of those in need of treatment. This finding is consistent with results reported in previous studies that indicate treatment need is much more prevalent among low-income households.

Anyone interested in obtaining the results of the 1997 *Adult Household Telephone Needs Assessment Survey* or additional information about the *Native American Needs Assessment Project* may contact: Phyllis MacMillan, Project Coordinator, Department of Public Health and Human Services, Addictive and Mental Disorders Division, at (406) 444-7044 or by e-mail: pmacmillan@state. mt.us

Percentage of Households in Each Income Category

Income	Montana Reservations	1998: US
<$5,000	20%	2.6%
$5,000 – $9,900	17.3%	4.7%
$10,000 – $14,900	16.7%	5.9%
$20,000 – $29,900	18.3%	12.4%
$30,000 – $39,900	10.0%	11.9%
$40,000 – $40,000+	6.2%	56.6%

Montana has the lowest wage per job in the nation, meaning that income is low statewide. Montana's reservations include some of the poorest cities in the nation.



Treatment for Methamphetamine Users: *Traditional Healing for a Modern Problem*

—We have gratefully excerpted this article from the AIRO Reporter: Crank on the Rez

Methamphetamine addiction is epidemic in Montana, and this includes the reservations. Treatment for someone addicted to meth is complex. Though the body may eliminate the drug in 3-7 days, withdrawal can take as long as 6-8 months. In withdrawal, the meth user may feel depressed, anxiety, fatigue, paranoia and/or aggression.

The most effective treatments for methamphetamine addiction change the user's attitudes and thoughts about life. These approaches are designed to help modify thinking, expectancies, and behaviors and to increase skills in coping with stress. Methamphetamine recovery support groups also help the addict to long-term recovery.

Native American people look to their cultures to answer the questions that face them on a daily basis. Culture offers a sense of place in the world, and provides a worldview that fits that positive structure. Because tradition provides cultural support for tribal members, American Indian cultures often incorporate traditional healing methods used by the tribe(s) with other methods of combating drug addiction.

Traditional Treatment Programs

Alpha House, in Billings, is a halfway house, where incarceration includes treatment. There are AA meetings and sessions with a counselor, but treatment at Alpha House may also include traditional sweat lodge ceremonies.

Many Native Americans are keenly aware of the connection between traditional culture and a healthy lifestyle. At a substance abuse program located at Crow Agency, Montana, a poster reads, "Drugs and Tradition Don't Mix."

At Alpha House, a variety of traditional treatments are used, but all focus on changing the meth user's way of life. Treatments include use of the sweat lodge, work with a medicine man, and reliance on the extended family and clan for positive support.

Pikuni Healing Center works with Blackfeet women and their children. "Most of the clients who come in here are not only assessed with alcohol dependency, but also meth and cocaine dependency. I have been working here a long time and I see the increase of meth use," says Darrell Rides at the Door, a Montana state-certified chemical dependency counselor who works for the Pikuni Family Healing Center.

The Pikuni Healing Center incorporates many traditional healing methods into its treatment program. For example, patients can participate in sweat lodge ceremonies, jump dances, and other sacred ceremonies. They also have pipe ceremonies and go to pow wows. Culturally-influenced recreation includes gathering sage, picking sweet grass, picking berries, and cutting dry meat. In June, mothers made costumes so that their children could dance at the pow wow during Browning Indian Days.

Crow Detox is a treatment center available for Crow and non-Crow people. This program is located in Crow Agency. This treatment center uses traditional healing and western methods to combat drug abuse. The Crow Detox treatment program lasts from 7 to 30 days. There is room for twelve resident patients at the center, and patients may be as young as 17. Most of the residents are there by court order, and treatment is funded by the Crow Tribe. Crow Detox cooperates with the substance abuse program at Indian Health Services and with public health services.

**For more information, visit the AIRO Reporter: Crank on the Rez. (http://www.montana.edu/wwwai/imsd/rezmeth/)*

See also the Native American Resource Center site at MSU Bozeman (http://www.montana.edu/wwwai/).

Boys and Girls Clubs

Assiniboine & Gros Ventre
Boys and Girls Clubs
Fort Belknap
Harlem
Ms. Wanda Raining Bird,
Executive Director
406-353-4892

Assiniboine & Sioux
Boys and Girls Clubs of the
Fort Peck Reservation
Wolf Point
Ms. Jody Ackerman,
Executive Director
406-653-2020

Blackfeet Nation
Boys and Girls Clubs of the
Blackfeet Nation, Inc.
Browning
Ms. Francis Onstad,
Executive Director
406-338-5820

Chippewa Cree
Boys and Girls Clubs of
the Bear's Paw
Box Elder
Mr. John Johnson,
Executive Director
406-395-4542

Crow Nation
Boys and Girls Clubs of
the Crow Nation
Crow Agency
Mr. Solon Mocassin,
Executive Director
406-638-2928

Northern Cheyenne
Boys and Girls Clubs of the
Northern Cheyenne Nation
Lame Deer
Mr. Rick J. Robinson,
Executive Director
406-477-6654

Salish Kootenai
Boys and Girls Clubs of the
Flathead Reservation
Ronan
Ms. Megan Gilster,
Acting Executive Director
406-676-5436

Rocky Boy Embraces Kids

Gratefully excerpted from Great Falls Tribune article by Jennifer Perez

More than 200 youth were at the Rocky Boy powwow grounds for the first annual National Tribal Kids Day on August 2nd this year. The celebration included a health symposium and the Fourth Annual Youth Powwow. Since the youth powwow began in 1997, one of the main focuses has been to honor youth and show them they are special, get parents involved and get the youth involved with the simple things in life, said Natalie Flores, executive director of the Boys and Girls Club of the Bears Paw.

"It's important, because we can learn about our culture, so we don't lose our Chippewa Cree ways," said Leanna Writing Bird, 11, of Rocky Boy.

This year marked the 37th annual Rocky Boy's Powwow. The all-day, National Tribal Kids Day event, *Dancing with our Mother Earth*, began with a morning pipe ceremony conducted by Ken Writing Bird and with motivational speeches by star basketball players and tribal members. In the afternoon, the kids got their faces painted and played games. There was a scavenger hunt, a circle game called Confusion, parachute jumps and an egg toss. There also was a mini basketball camp and a 3-on-3 tournament at Stone Child College.

"Sometimes kids don't get to go anywhere," said Francis Eagle Man, 11, of Rocky Boy, the head young woman dancer at the youth powwow. "It's a way kids can hang out, eat, play games, have fun and dance."

Elinor Nault-Wright of Rocky Boy, Coordinator of the Middle School Drug Prevention and Safe Schools Program, said the powwow committee started the youth powwow four years ago because too many kids were not dancing at the annual powwow. "We wanted to try to get them back into dancing, and the (the youth powwow) has been building every year since then," she said.

http://www.greatfallstribune.com/news/stories/20010803localnews/838325.html

Preventing Fetal Alcohol Syndrome

A federally funded project to reduce fetal alcohol syndrome (FAS) in Montana is set to begin this fall at pilot locations on the Fort Peck and Blackfeet reservations as well as in Cascade and Flathead counties. The Montana FAS Project will utilize working relationships developed through the MIAMI project (Montana Initiative for the Abatement of Infant Mortality). MIAMI, which began in 1986, focuses on women at risk of delivering low birth-weight babies.

Similarly, the FAS Project will focus on pregnant women at high risk of using alcohol during pregnancy. The project will also gather information through prenatal surveys from health clinics to examine the prevalence of alcohol use during pregnancy.

FAS occurs when pregnant women drink alcohol, because alcohol freely crosses the placenta to the developing child. Signs of FAS include abnormal facial features, growth retardation and central nervous system problems. Children with FAS may have problems with learning, memory, speech, hearing, attention span and problem solving.

For more information, contact: *Marjean Heisler 444-6928.*

FAS Advisory Council

Marjean Heisler, State Staff
FAS Statewide Coordinator
Helena — 406-444-6928
mheisler@state.mt.us

Billford Curley Sr.
Northern Cheyenne Tribe
Lame Deer — 406-477-6284

Allison Failing
Ft. Peck Tribal Health Dept.
Poplar — 406-768-3408, X371

Diane Jeanotte, RN
Billings Area IHS
Billings — 406-247-7125

Irene Lake, BSW
Healthy Beginnings
St. Ignatius — 406-823-8228, X5121

Mike Lande
Indian Health Board of Billings
Billings — 406-259-3920

Crystal LaPlante
Browning

Carole Lankford
Confederal Salish & Kootenai Tribes
Pablo — 406-675-2700

Terry McAnally
Ft. Peck Community College
Poplar — 406-675-2700

Myrna Medicine Horse
Crow Tribal Health Dept.
Crow Agency — 406-638-2601

Cheryl Jill Plumage
Ft. Belknap Agency
Harlem — 406-353-3246

Sandy Sorrell
Confederated Salish & Kootenai Tribes
Pablo — 406-675-2700

Margaret Anne Yellow Kidney, RN
Blackfeet Head Start
Browning — 406-338-7370

Creating Tribal Health Messages

MTUPP

The Montana Tobacco Use Prevention Program (MTUPP) has contracted with three of the seven Indian Reservations and four of the five Urban Indian Centers within Montana to provide tobacco use prevention programming. Each MTUPP Native American Contractor is working on culturally-appropriate approches to tobacco use and its harmful effects.

Contact information for each of the Native American Tobacco Use Prevention Programs:

Urban:

Missoula Indian Center
Jim Dempsey, Coordinator
P.O. Box 16927, Missoula, MT 59808
406-829-9519

Helena Indian Alliance
Cary Youpee, Prevention Specialist
436 North Jackson, Helena, MT 59601
406-442-9244

Indian Family Clinic
D.J. Lott, Director
1220 Central Avenue, Suite 2b
Great Falls, MT 59401
406-268-1914

Indian Health Board of Billings
Dustin Rolfsness, Coordinator
1127 Alderson Ave., Billings, MT 59102

Reservation:

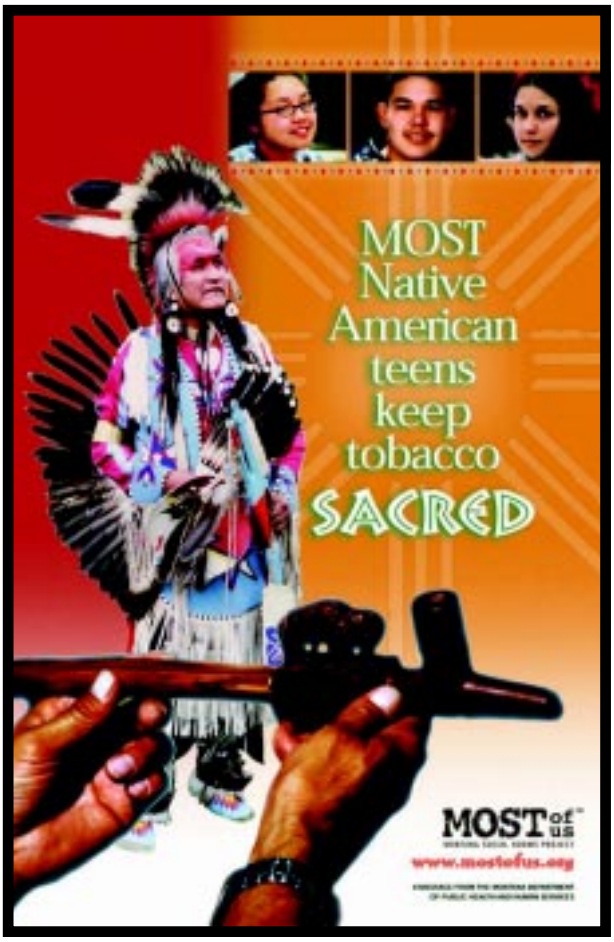
Blackfeet Reservation
Lori New Breast,
Tobacco Prevention Director
P.O. Box 866, Browning, MT 59417
406-338-2767

Crow Reservation
Lu Mary Spang,
Tobacco Prevention Specialist
P.O. Box 159, Crow Agency, MT 59022
406-638-3959

Northern Cheyenne
Carlene Campbell,
Tobacco Prevention Specialist
P.O. Box 67, Lame Deer, MT 59043
406-477-4435

MTUPP, State Contact,
Jason Swant
406-444-7428

Earlier this year, the MOST of Us® Campaign created a 30-second tobacco use prevention TV commercial, radio ad and color poster aimed at Native American teens. The ads aired on mainstream radio stations, cable and TV networks, and tribal media outlets in a seven-county pilot area that included Ravalli, Mineral, Missoula, Lake, Flathead, Sanders and Granite counties.



Creating a non-tribal specific prevention message is a difficult, yet achievable, challenge. The diversity, concerns and distinctive traditions of individual tribes must be respected in the effort to construct a single unifying message. In order to create the ad, a Native American Steering Committee was formed and several focus groups were held in locations such as Browning, Elmo, and the Missoula Indian Center. In total, members of 14 different tribes participated in the production process.

The central issue in creating these prevention materials was advocating tobacco use prevention while respecting the traditional uses of tobacco. Ultimately, this was addressed by using the phrase "*Honor tradition. Keep tobacco sacred*." This message promotes the cultural use of tobacco, while discouraging tobacco abuse.

In the television ad, several Native American teens and elders serve as narrators. As the teens speak, many portraits of Native Americans slowly cross the screen. Native Reign, a Montana music and dance group that preformed at one of last year's MTUPP conferences, provides the background music.

Beyond the main message of tobacco use prevention, one of the underlying purposes of the commercial is to show a positive, culture-affirming message that celebrates Native American traditions. The ads will be appearing again this fall in Missoula, Ravalli, and Lake counties. Posters also will be distributed in these areas.

The MOST of Us® Campaign welcomes any comments or questions. Please contact us at mail@mostofus.org.

"Honor tradition. Keep tobacco sacred."

There is a difference between the sacred and the harmful, between that which brings us together, and that which tears us apart. Honor tradition. Keep tobacco sacred.

Most Montana Native American teens keep tobacco sacred*.

*Full text of TV and radio ads

Tobacco and Ethnicity

There are approximately two million American Indians and Alaskan Natives in the United States, representing 0.7 percent of the overall population. Among racial and ethnic groups, the prevalence of smoking is highest among American Indians/Alaskan Natives (34.1 percent), followed by African Americans (26.7 percent), whites (25.3 percent), Hispanics (20.4 percent) and Asians/Pacific Islanders (16.9 percent).

Smoking rates among American Indians and Alaska Natives vary by region and by state. Smoking rates are highest in Alaska (45.1 percent) and the North Plains (44.2 percent) and lowest in the southwest (17.0 percent). The prevalence of heavy smoking (25+ cigarettes per day) is also highest in the North Plains (13.5 percent).

Compared with whites, American Indians and Alaska Natives smoke fewer cigarettes per day. The percentage of American Indian and Alaska Native smokers who reported that they were light smokers (smoking fewer than 15 cigarettes per day) was 49.9 percent, compared with 35.3 percent for whites. Since 1978, the prevalence of smoking by women of reproductive age of all racial/ethnic groups has declined, except among American Indian/Alaskan Native women.

The tobacco industry targets American Indian/Alaskan Natives by funding cultural events such as powwows and rodeos to build its image and credibility in the community. American Indian and Alaska Native lands are sovereign nations and are not subject to state laws prohibiting the sale and promotion of tobacco products to minors. As a result, American Indian and Alaska Native youth often have access to tobacco products at a very young age.

Tobacco use is a risk factor for heart disease, cancer, and stroke—all leading causes of death among American Indians and Alaska Natives.

*For more information, see: http://www.lungusa.org/tobacco/native_factsheet99.html_*

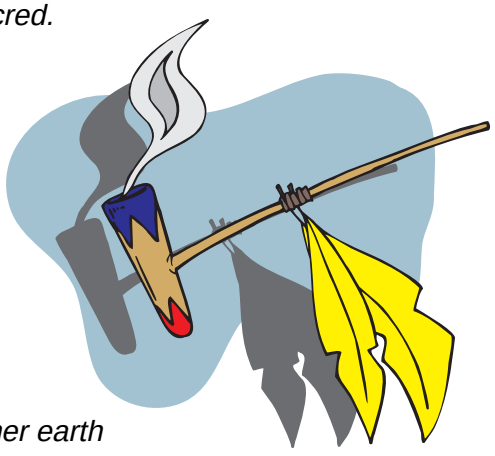
Native American Youth Issues

Volume VII, Number 2 of the Journal of the Office of Juvenile Justice and Delinquency Prevention, Juvenile Justice, *is devoted to issues pertinent to Native American Youth. This publication may be viewed or printed online at http://www.ncjrs.org/puborder/*

The Sacred Peace Pipe

by Joe Medicine Crow, Crow Tribal Historian/Anthropologist

The pipe is sacred to the earth people; tobacco put into it is also sacred.
The pipe is like a double-edged tomahawk:
One side is used to declare war and the
Other side is used to make peace.



The man of the old world uses words on paper to make peace,
But later breaks it.
The man of the new world uses the pipe to make sacred peace
Which he never breaks.

The earth people use their hearts to find peace,
But his brother white men use their heads instead.

When the Indian lives in harmony with the flowing forces of his mother earth
Then he is in peace with all his relations-the plants, animals and humans.

When we stand side by side in the circle of no beginning and no ending,
The first maker, creator of all things, is in the center.
He hears our words of supplication and blesses us
With his infinite love which is peace itself.
aho aho

Day Minder

October 10-12
Montana State Conference on Mental Illness
Copper King Inn, Butte, Montana
Contact: Sandra Mihelish
406-445-9738

October 18-19
Montana Educational Association Conference
Belgrade, Montana
Contact: Debbie Hanna
406-442-4250

October 23-25
Indian Child & Family Conference
Holiday Inn Grand,
Billings, Montana
Contact: Mick Leary
406-444-1677

October 28-31
National Indian Education Association (NIEA) 2001 Workshop
Billings, Montana
Contact: Linda Pease
406-259-3804
lpease@wtp.net
Norma Bixby
406-444-0794
norma@mcn.net
Mike Jetty
406-444-0794,
mjetty@state.mt.us

November 2-3
Parent Exp—Co-sponsored by Families First and the Governor's Council on Families
November 2 - Continuing Credit
Missoula, Montana
Contact: Diana Reetz-Stacey,
Families First
diana@familiesfirstmt.com

November 6–8
Resource Development Institute
Holiday Inn: Bozeman, Montana
Contact: Sherrie Downing,
Conference Coordinator
406-443-0580
DowningSL@home.com

November 29-30
Third Conference on Minority Issues in Prevention
Linda Harris, Program for Prevention Research
Arizona State University
P.O. Box 876005
Tempe, AZ 85287-6005

December 13-14 (tentative dates)
Disproportionate Minority Confinement/Youth Justice Council Meeting
Contact: Cil Robinson, MBCC,
Juvenile Justice Planner
406-444-2632
cirobinson@state.mt.us

CSAP Center for Substance Abuse Prevention
Substance Abuse and Mental Health Services Administration

*A joint publication of the **Prevention Resource Center** and the **Addictive and Mental Disorders Division***

MONTANA Department of Public Health & Human Services

1,500 copies of this public document were published at an estimated cost of $2.57 per copy, for a total cost of $3,854.00, which includes $3,441.00 for production and printing and $413.00 for distribution.

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